REPORT

OF THE

SUPERINTENDENT OF SCHOOL WORK

OF THE

BOARD OF HOME MISSIONS

OF

THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA,

No. 156 Fifth Avenue, New York City.

1899

God has been favorable to the work of the Woman's Board during the year. This appears in His kindness shown to the workers, both at home and on the field. Truly His good hand has led them all the way. Though there have been, in many localities, unusually distressing conditions which have proved powerful hindrances to the work, there have been equally many and unusually encouraging evidences of God's favor, which have happily contributed to the success of the various enterprises conducted by them.

Contributors to this special Home Mission work at home have been greatly encouraged by reports of progress on the field, which have come to them from time to time; and the faithful ones on the field, who are bravely keeping watch on the picket line of God's army of conquest, have been greatly encouraged and cheered by the many tokens of prayerful interest manifest in them and their work upon the part of the reserves at home.

Though sickness has prevailed to a greater or less extent all over the field, and "pestilence which walketh in darkness and destruction which wasteth at noonday" have made their appearance in certain localities, claiming many victims, yet missionaries and teachers have been most wonderfully shielded, and but few of their pupils, in comparison with the many affected, have been taken away.

HOME MISSIONS.

God has been lavish in the bestowal of gifts upon our country. He has dealt with no other people as with this people. That this land is great in present attainments and future possibilities, in all that pertains to true greatness, is wholly due to His favor. Our country is great geographically,

and has shown marvelous expansive power during the past year; great, commercially; and is just now exciting doubts in the minds of the merchant princes of the Old World as to their ability to long hold the position they now occupy; great, financially; and reaching out after supremacy with such towering ambition as to astonish the money kings of the world; great, politically: one of the most youthful members of the family of nations, and heretofore looked upon as among the least of the world powers, yet at one bound we have outstripped them all in the race for preferment and have taken our position at the head of the procession and are setting the pace for the march of empires; great, too, bless God, in heroic purpose to stand for the helpless, the oppressed, the enslaved brother man against all comers, regardless of race, color or religion. The year just closed has given to the world a practical illustration of the divine truth that not only individuals but nations are their brother's keeper.

The cosmopolitan character of our citizens cannot be equaled the world over. What an inviting home mission field is this land of ours! God has given us a Church organization well adapted to our national life. What we lack is a just sense of our great spiritual need and a proportionate appreciation of our opportunities and responsibilities. The possibilities for aggressive missionary movements in the direction of bringing this land to Christ, and thus hastening the coming of our Lord, are such as have never obtained in all our previous history. The Presbyterian Church has the wealth, she has the culture, nor is she lacking in young lives ready to do and die for Christ. What, then, is the need? A baptism of the Holy Spirit which will bring consecration—consecration of wealth, of talent, of our all to Him who gave all and did all to redeem us. Our watchword should not only be, "Our land for Christ," but "Our land for Christ" to the end that the "heathen may be given to Him for His inheritance and the uttermost parts of the earth for His possession."

FIELDS IN DETAIL.

ALASKANS.—The gold excitement in Alaska has increased rather than diminished during the year. It is not at all to be wondered at that even a native Alaskan should be affected by the rush of fortune seekers to the gold fields. They are human; and the greed for gold is a disease which attacks humanity universally. The Alaskan, however, does not appear to have an ambition to become the owner or worker of a mine. His ambition seems to lie rather in the direction of becoming a hewer of wood and a drawer of water to the white man. Hence he follows the stream of miners as they rush, torrent-like, into the interior, and picks up odd jobs of packing the miner's goods over the passes, or guiding the prospector over the unknown and unexplored regions of his native land. He is thus brought into close contact with diverse elements. The honest man, who respects his own and has regard for his native companion's Christian convictions, he meets to his great advantage. The unprincipled man, whose avarice prompts him to get

out of his hired servant the greatest amount of labor for the least amount of pay, he comes into close relations with to his infinite hurt. The lewd fellow of the baser sort, whose life is a burden to himself unless he can cheat, defraud or debauch somebody, and whose chief delight seems to be to destroy the soul and body of his helpless victim by the introduction of whiskey and the practice of vice, he finds on every hand. This latter class seems to be largely in the majority among the white population, and the poor native man, his unsuspecting wife and helpless, innocent children too often fall victims to these satanic influences.

Against all such temptations and in the midst of such influences, which appeal to the baser nature of the native Christian, none can successfully contend without divine assistance. One of the best commentaries on the work in Alaska is the fact, for fact it is, that the native Christians have, almost without exception, maintained their integrity. They are weak, of course, and often fall, but God most marvelously and graciously lifts them up again and establishes their goings. Earnest Christian tourists commend the work of the missionaries and teachers, and practical business men, non-Christian, are frank to confess their belief in its utility; only the hater and hateful opposer of Christianity condemns it, and that only because it interferes with his infamous practices. The boys and girls trained in our schools at Sitka, Juneau, Haines and Hydah, now grown to manhood and womanhood, bear an enviable reputation among both whites and natives for industry, honesty, sobriety and virtue.

The model cottages at Sitka, built and occupied by those who have been trained in the industrial school there, have exerted a marked influence for good over the heathen natives surrounding them. A neat, orderly, nicely-furnished and well-kept cottage home cannot but create in the minds of those accustomed to living in communal houses a desire, and foster an ambition, for something better. Even among those who cling the most tenaciously to their heathen manners and customs, and are the most strenuous opposers of Christianity, there are to be seen feeble efforts to imitate the style of dwelling and manner of life of the native Christians. This process of uplifting and transforming the people is going on all over Alaska, and it is all due to the work of the missionary and the teacher.

The policy adopted by the Board is that of doing the work on the ground, in the midst of the people themselves. True, they have to contend against all the evil influences that a lawless and vicious white element can exert to thwart their purposes or destroy their work, but it is far better than to separate them from both native and white elements in their own territory, or to send them to the States for education and training. Although the work is much more difficult, it is nevertheless making of them stronger Christians, and better and more substantial citizens.

The faithful preaching of the gospel by the missionaries, and the careful training given in the various industries in the schools, as well as the systematic and painstaking Bible study, wisely directed by the teachers, are

doing much to save the souls of both parents and children, and to properly equip them for the battles of life.

Inasmuch as all the native churches in Alaska grew out of the work of the Woman's Board, it was thought to be the duty, as well as esteemed a privilege, to assume for the year the salaries of all the home missionaries laboring in southeastern Alaska. The work of the church and the school has been eminently satisfactory during the year.

INDIANS.—Conditions are rapidly changing as they affect the Indian. He is assuming his rightful position, both as a citizen and a Christian. One of the three Seniors (class of '99) from Henry Kendall College, Muskogee, Indian Territory, who served under the brilliant Captain Capron, who fell while gallantly leading his men at Santiago, was killed, and another wounded, in the charge at San Juan Hill, and the third returned to his home a victim to the Cuban fever. Another full-blood, young Halderman, whose manly and noble qualities won the admiration of all his comrades, and drew from his commanding officer the statement that he was one of the noblest, most pure-minded and tender-hearted men he had ever known, came back from the war to die, and in dying bequeathed to the Board the last money he had earned, requesting that it be used in sending the gospel to the benighted Cubans, whose spiritual condition had touched his heart and created within him a burning zeal for their salvation.

Thus the Indian has taken his position beneath the flag beside his country's heroic defenders and sealed his devotion to her institutions with his blood; and equally with his white brother has shown his love for his Saviour and his fellow men by his devotion to Christian principles, and acts of Christian benevolence.

These are the fruits of missionary effort. It is in order that the Indian, who has been so long held to be an outcast, not worth saving, may have the gospel preached to him, his soul saved and may be trained for Christian citizenship, that the Woman's Board are maintaining mission schools among the various tribes scattered over our land. In Indian Territory the work has been prosecuted with vigor for years. Notwithstanding the fact that missionaries and teachers have met with much opposition both from the Indians themselves, and more especially from the lawless white men who have found there immunity from criminal prosecution, the success has been most gratifying. Schools are filled with pupils. Many are anxious for higher educational advantages. Appeals are continually made to the Woman's Board to plant more schools and enlarge the facilities of those already in operation. Especially are the people anxious for their sons and daughters to have an intellectual and industrial training which will fit them for the higher walks of life. In establishing such institutions as the Nuyaka Industrial School, the Tahlequah Institute and Henry Kendall College, the Board felt that they were following the leadings of Providence. Their own plans and purposes had to be set aside in order that God's plans and purposes might be worked out. It seemed as if mission money could not be properly used in further-

ing higher education; yet results clearly vindicate the wisdom of the course pursued. As the proposed changes in the government of the Territory are rapidly being made, and the old National Councils are being abandoned, and the tribes amalgamated, and the whole land fast approaching Territorial government, it can be readily seen how important is the work which is now being carried on by the Church. The land is being surveyed and will soon pass into the hands of individual holders. A Territorial government will soon supersede the National Councils. Immediately following Territorial government a public school system will be organized and schools established. Many teachers will be needed. The work done in the schools of the Woman's Board has prepared hundreds of young men and young women for this branch of service. No better missionary work could be done than this.

The same results have followed the work carried on among the Sioux in South Dakota and Montana, and among the Pimas and Papagoes in Arizona, the Nez Perces in Idaho, the Lagunas in New Mexico, and other tribes on the frontier. Not only are these Indian boys and girls taught habits of industry, but they are trained for patriotic citizenship. They are given a good common English education, and with it so thoroughly instructed in the Scriptures and drilled in the Shorter Catechism that they are equally well prepared to transact ordinary business, and to become intelligent, useful Christians. In fact the whole aim and object of the Woman's Board in conducting missions and schools among the Indians is to win them to Christ, and to prepare them for Christian citizenship. In doing this they have tried to follow the leadings of Providence. From results, more especially as they have appeared as ripening and ripened fruits during the year just closed, they judge that God is leading; and the Woman's Board only wish that they may have the wisdom to discern His will, and the grace to follow His directions in prosecuting their work in the future.

MEXICANS.—Our long-time native-born foreign citizens are beginning to emerge from their dense intellectual, political, moral and spiritual darkness. In all essential qualities, both natural and acquired, they have been, and their spiritual leaders and instructors are determined that they shall continue to be, foreigners. These people have been sought out by the Woman's Board, and efforts made to enlighten their minds, save their souls and give to them some adequate sense of their rights and privileges, as well as duties and responsibilities as citizens of this their native land. The patience and forbearance and Christian love shown by self-sacrificing missionaries and teachers in their efforts to arouse this long-enslaved people from their intellectual and spiritual death sleep, are having their legitimate effects. That three companies of soldiers composed of men of white, Indian and Mexican blood, both pure and mixed, formed a constituent part of the famous regiment known as the Rough Riders, who won laurels upon the field while battling for the rights of humanity in Cuba, and called forth the warmest commendations and congratulations from their commanding offi-

cers, shows what marvelous transformations have taken place among the Mexicans, and puts the stamp of approval upon the work undertaken by the Church in their behalf.

Notwithstanding the fact that great progress has been made, there is much yet to be accomplished in saving and training the people, as the work of the past year has abundantly demonstrated. The old opposing forces, encouraged thereto by natural and political conditions, assumed a more determined attitude in opposition to progressive ideas during the year. This has, apparently, given a new lease of life to dying prejudices. Smallpox is the hereditary enemy of those living in ignorance, filth and superstition. Often it has swept over those portions of our country inhabited exclusively by the Mexican people. The priests are not slow to call to their aid the horrors of this plague in order to the more effectually bring the people under their spiritual control into perfect, unquestioning, blind obedience. Fanaticism prevails, in consequence, to a most alarming extent, and under such conditions it seems impossible to check the ravages of that dreadful disease when it once gets a foothold in a community. The people are taught that God sends the disease; that it is therefore not to be combatted; that it is the duty of parents to expose their children to it; and that should the patient die, the soul will go directly to heaven without being obliged to pass through the purifying fires of purgatory. It is no wonder that people become fanatical under such instruction, and expose their children to the disease, believing it to be a meritorious act. Neither is it to be thought strange that men professing to be the under-shepherds of these flocks of helpless sheep should manifest a spirit of brutality in their dealings with the people. One priest told his people that they were "too bad to raise children, therefore God sent the disease in order to carry them off," and another, when appealed to by our teachers and the few white settlers in the village to preach against parents exposing their children, in order that the disease might not spread and thus endanger the school children, replied, "Let them die; plenty more will come to take their places."

It is not pleasant to record such facts; would that it were not necessary to speak of them. That such things exist under the Stars and Stripes does not seem possible; and when it is stated that they are done in the name of the holy religion of the blessed Son of God, it not only shocks our sense of propriety, but outrages our feelings of humanity. So long as such conditions prevail, so long will it devolve upon the Church to make superhuman efforts to correct the evil, and since the work of the Woman's Board during twenty years past has produced such abundant proof of its power and utility, there certainly should be no thought of abandoning, or even curtailing it, but extraordinary efforts should be made to enlarge it in all possible directions, to the glory of God in the salvation of the people.

The work is of supreme importance in that so much depends upon enlightening, saving and training the children, so that when they reach manhood and womanhood they will be not only qualified intellectually and in-

dustrially, but morally and spiritually, to enter upon the discharge of their duties as patriotic, Christian citizens.

The work is so simple in its practical bearings that it appeals to both the contributors to the work at home and those on the field for whose benefit it is maintained. The home missionary teacher establishes her home in the plaza in the midst of the people. She shows her interest in the children by gathering them into the schoolroom, and giving them instruction in the common English branches of learning. She interests herself in the welfare of the people, and shows her Christian sympathies by helping them in the care of the sick, and by speaking comforting words in times of sorrow. These offices of love and mercy break down barriers, remove prejudices, and the way is open for the introduction of the Bible, the formation of the Sabbath-school, the coming of the evangelist, the settlement of the home missionary and the organization of the church. This pioneer or preparatory work often makes necessary a supplementary work, such as is so admirably accomplished in the boarding school at Los Angeles, California, the Menaul School for boys at Albuquerque, and the training school for girls at Santa Fé. In these schools the youth are not only given a good English education, instructed in the Scriptures and led to a confession of Christ, but they are thoroughly trained in domestic industries, taught to form habits of cleanliness, purity and temperance, and thus prepared, not only to earn an honest living for themselves, but to become home-makers, substantial business men and worthy Christian citizens.

These efforts upon the part of the Woman's Board through the various schools and missions under their control, so earnestly and faithfully conducted by the missionaries and teachers, are undermining the prejudices of the people, enlightening their minds, saving their souls and changing their manner of life, and are producing marked changes politically, morally and spiritually among the entire Mexican population of the Southwest.

MORMONS.—The fond hopes of those who sympathized with the Mormons in their efforts to secure admission to the Union as a State, that such a result would remove misunderstandings, bring Mormon and anti-Mormon elements closer together and greatly advance the work of the missionaries and teachers, were doomed to disappointment. The fears of many of the older workers, that success in their efforts to secure Statehood would widen the breach between Mormon and Gentile, have been more than realized. Prophets foretold a state of affairs which placed the Mormon Church in full possession of the machinery of the State, and dictating the terms upon which men should be elected to office under the State Constitution. Such evil prophecies were scouted by many wiseacres, and those who gave utterance to them were maligned by both Mormon and Gentile politicians. But time has vindicated the truthfulness of those prophecies and refuted the slanderous charges made against those prophets by their enemies. To such an extent did the Mormon Church carry out their program to gain and hold political control of the State and place only the faithful in positions of honor and trust, that all questions of their ultimate aims were forever settled.

Not only was the State government in all its ramifications Mormonized, but the United States Senators and Representatives must not only be adherents to, but those who should "practice" the doctrines of the Church. Hence, Brigham H. Roberts became the candidate of the Church for Congressional honors. He made his canvass for votes and was elected on his record as a faithful Mormon who "lived" his religion. When this became known, and there was no longer any question in the minds of decent, law-abiding people that there was a determined purpose to thrust a polygamist into the councils of the Nation, then it appeared that a decided stand must be taken by those who opposed the principles and policy of the Mormon Church. The Presbytery of Utah could do nothing else than to take definite, decided action in the matter and publish to the Church and the world their disapproval of the whole policy and proceedings of the Mormon hierarchy. This, of course, raised a storm of protests from the Mormon Church and the entire body of their sympathizers and apologists. This action of the missionaries in Utah has been the means of stirring the entire country more profoundly than it has ever been stirred on the Mormon question. All honor is due to missionaries and teachers for the brave stand they have taken on this tremendous issue. Those who are giving their lives to the service of the Master among the Mormons cannot be charged with hatred of the Mormon people—their contest is with the Mormon hierarchy. They denounce the horrible doctrines of the Church while seeking by every possible means to save those who are spiritually deceived and enslaved thereby.

What has been the result of all this? It has crippled the work on the field. The missionaries and teachers have suffered persecution at the hands of the Mormon authorities. Themselves and their work have been publicly denounced by the bishops and priests. Every town in which a school or church exists has been systematically canvassed by the officers of the Mormon Church, and parents warned not to send their children to the mission schools, nor to attend the services of the mission churches, upon pain of being deprived of their functions as Church officials, and cut off from membership in the Church. A professional man, or farmer, merchant or day laborer, who presumes to disregard such warnings, is boycotted. Hence, many congregations were almost broken up, and, for a time, the majority of the schools suffered a large falling off in attendance. It has truly been a year of trials and disappointments. It was disheartening to teachers to look upon empty seats, and exceedingly discouraging to see their pupils slipping away from them. It required courage and the grace of perseverance to hold on, and more than human strength to stand firm and be cheerful under such conditions. But God's grace was sufficient.

By degrees the excitement died away, and the first fears of violating the commands of the priesthood subsided, and the people gradually came to realize the fact that after all the Mormon Church, like Samson, had been shorn of its strength, and though yet able to wield great power, politically, could not, and dare not, carry out, as in former times, its threats of judgment

against spiritual offenders. Hence by degrees the children began to return to the schools, and as the year wore away there was something like the former numbers present, and the old-time spirit manifest among the pupils. It has indeed been a year of extraordinary hardship to the teachers, but they have borne it all bravely and in the spirit of the Master.

Amidst so many things to disturb and distract, it is not strange that spiritual results do not appear to be encouraging. That any conversions should be reported under such circumstances is a matter for profound thankfulness, inasmuch as it shows that God's Spirit is ever present to bless His Word and answer the prayers and efforts of His faithful servants, though contending against overwhelming opposition and laboring in the midst of gigantic evils. God's Spirit is not straitened, but worketh when and where He pleases. This for the encouragement of His saints, and the confirmation of the faith of His chosen ones. For we know that all things work together for the good of them that love God who are called according to His purpose. That God has a purpose in all that He has permitted to be carried on in Utah by the Mormon Church, as well as in what of perplexity and discouragement and personal peril have come upon the missionaries and teachers during the year, no one on the field, as well as none at home who have kept informed as to recent events, can for a moment doubt. One of His purposes has been to call the attention of the Christian people of our own land, who have been and consented to remain all but criminally ignorant of the doctrines, practices and purposes of the Mormon Church, to the situation as it is. They have been enabled thus to see the imminent danger to the home, society and the country involved in the spread of such pernicious sentiments and practices as are fundamental to Mormonism. This is one result for which the whole Church should be profoundly thankful. Another purpose of God, evidently, is the unmasking of the political plans of the Mormon hierarchy. It has been so plainly shown that the full purpose of that Church-political party is to force upon the American people a recognition, officially, of the heathenish doctrine of polygamy, that even past Mormon apologists have been obliged to confess themselves surprised and chagrined. One more purpose of God was the strengthening of the faith of both missionaries, teachers and the people who have left the Mormon Church, in their faith in the ultimate overthrow of the whole system and the effectual breaking of the power of the Mormon Church, both religiously and politically. These purposes of God now appear quite clear to thoughtful men, and Christians are not slow to render Him praise and thanksgiving therefor, and to take courage for the future.

However, though the battle has been waged with vigor and the conflict fierce, there has been no wavering in the ranks of the Christian army on the field; and there will not now be any counsels upon the part of those at home who provide the sinews of war, to retreat in the face of the enemy. By words of encouragement, expressions of sympathy, liberal gifts of money for the prosecution of the campaign, and by earnest, beseeching, believing

prayers on behalf of the workers on the field, the women of the Church purpose to rally to the support of the Woman's Board in their efforts to push the work with renewed vigor, nor will they call a halt until the banner of Christ shall wave triumphantly over all Mormondom.

MOUNTAINEERS.—The most serious problem confronting the Woman's Board in connection with the work in the mountain districts of the South is how to prevent expansion. The entire receipts of the treasury could be expended on that territory and yet not more than touch the margin of the field waiting to be occupied. The conditions are all favorable to success in every line of work undertaken among those people. The little day schools are filled to overflowing with wide-awake children and youth eager for an education. As soon as the doors of the school-houses are thrown open, the children rush in by troops until one treads upon another in their rush for accommodation. The boarding and industrial schools are equally besieged with an overwhelming number of applicants for admission. The only difficulty experienced by those in charge of such institutions is in making selection of such as are most needy and the most worthy. Inasmuch as the work of the schools is intended to be for the benefit of those who are too poor to provide their children with school advantages, it becomes necessary to discriminate against those who are willing and anxious to pay in full for their education. Every one of all the boarding and industrial schools in the South could be filled with the children of those who are willing and able to meet the expense connected with their care. To do that, however, would make it necessary to exclude those for whose special benefit these schools were established, and for the maintenance of which the women and children of the Church contribute so willingly and liberally. To encourage the very poor to strive after and to attain, if possible, self-support, parents are urged to earn and pay all they can toward the cost of care, education and training of their children in our schools. The efforts made by parents in order to meet these requirements are commendable in the extreme, and although sometimes the condition in which they are left, financially, after making these sacrifices is indeed pathetic, yet no doubt it is both wise and right that the Woman's Board should exact such payments, as it encourages self-reliance and stimulates to better things. The work accomplished on this mountain field is transforming lives, purifying homes, encouraging thrift, and giving a general industrial, intellectual, moral and spiritual uplift to the entire country tributary to these institutions; and calls forth from those who have followed this movement from its beginnings, the warmest expressions of hearty appreciation and cordial approval. None see the changes wrought and are more hearty in their appreciation of what has been accomplished than the people themselves. More particularly is this true of the girls and boys who, in consequence of the liberality of Christian givers, have had made possible to them the advantages which they now enjoy. This appreciation is not only shown by diligence in study, but also in carefulness to conform to the rules and requirements of the schools,

both as regards faithfulness in the performance of industrial tasks laid upon them as well as in the matter of deportment. Their readiness to respond to the instructions given in regard to the duty of making personal application to themselves of the truths and principles of the Bible is a matter for profound congratulation. Discipline under such conditions is a mere formality. Not only so, but the fact is that almost without exception those who come into these homes not already Christians soon yield to the invitations and instructions of teachers, and by the Spirit's power are led to confess Christ. That this work is substantial is more than confirmed by the quiet, happy, obedient life lived by those pupils while they remain members of the schools. What is vastly more important is the fact that those who go out into the world are represented as being the most substantial, active, consistent Christians in the communities in which they live. Many of them are engaged in active Christian work, such as maintaining prayer-meetings, conducting Sabbath-schools and working diligently for the salvation of souls and the organization of churches, where none exist. A few are employed by the Woman's Board as missionaries or teachers, and are giving good satisfaction, and others are recognized as most competent and successful public school teachers. Thus the pupils who have been gathered from these little cabin homes, who, otherwise, would have had no opportunities for securing an intellectual, industrial or spiritual training, have been fitted for life's duties and responsibilities, and are meeting, grandly, the fullest expectations of those who have provided for their partial support while under the care of the Woman's Board.

The mountain districts of the South have always been a favorite field for the operations of Mormon missionaries. Conditions prevailing among these neglected people are favorable to the introduction of Mormon doctrines. Naturally religious, but ignorant of the Bible, they easily fall a prey to the wily Mormon elder. At first a few of the simpler truths and doctrines of the Bible are preached, and when the people become interested in them and attached to the missionaries who preach them, the more prominent doctrines of Mormonism are presented. Thus the unwary and too-confiding people are led into destructive errors and many of them shipped off to Utah. The Mormon Church boasts of having seventeen hundred missionaries in the South, and probably half the entire number are working in the mountain districts. Missionaries and teachers scattered throughout those regions are doing more to combat Mormonism and save the people than the Church has given them credit for. As the number of schools is increased and teachers are added and pupils multiplied, the power and influence of the Mormon elders are proportionately decreased. The Mormon missionaries entering communities where Presbyterian schools and churches exist find it to their interest to seek other localities in which to disseminate their pernicious doctrines. Thus the Mormon problem is finding its solution, in part at least, in the work done in the South by the missionary teachers of the Woman's Board.

BIBLE READERS.—This feature of the work is becoming more important as those engaged in it are getting a firm hold of it, and are letting its fruits be known to the Church. It is confined, practically, to a little corner in the mountains where the three States—Kentucky, Tennessee and West Virginia—meet. The people are enthusiastic over the work. These godly women are looked upon as angels of mercy. Expressions of appreciation of their work come to the Woman's Board, not only from the people themselves, but from all whose privilege it has been to see its workings and learn of its results. It is too new a work to pronounce definitely as to what is the duty of the Woman's Board in regard to enlargement. Certainly, results have been exceedingly encouraging, and the indications are that it is worthy of extension. The Woman's Board have followed the leadings of Providence in taking up this work, and if God makes it plain to them that the field is white, they will certainly enter in, and gather the harvest of souls, to the extent of their ability. Two of these Bible Readers occupy the field on the Blackwater in Tennessee, and as the result of their work a church was organized with twenty-five members during the year. Two are in the mountains of eastern Kentucky, and their work is being most wonderfully blessed, one church being organized with fifty members. Six occupy the territory in West Virginia known as Coal River Valley. This work was instituted over two years ago by Miss Sarah C. McMullin of Tarkio, Missouri, who sacrificed her life in her endeavors to plant the standard of the Cross there. So greatly has the work been blessed that about one hundred and fifty souls, many of them adults and heads of families, have professed conversion. The Presbytery of Parkersburg has appointed a committee to visit the field and, if the way be clear, organize one or more churches. The Central Church of Orange, New Jersey, have pledged the salary of the home missionary who will be sent early in the summer. He will have for his parish the whole valley, ranging from ten to fifteen miles in width and from twenty-five to thirty miles in length, containing a population of from 3,000 to 4,000 souls. He will have twelve or thirteen preaching places and from fifteen to twenty Sabbath-schools under his control. Thus the blessed work goes on.

SELF HELP.

It is gratifying to be able to report that there has been a steady increase in receipts from the field. Notwithstanding the fact that there has been a falling off in the attendance of pupils in Utah in consequence of the opposition of the leaders of the Mormon Church; and the same result has been brought about in New Mexico on account of the smallpox, which has made the closing of a number of schools a necessity for a time; and the unprecedented cold weather which has prevailed in the South, cutting down the enrollment in many schools very materially, the receipts from pupils for tuition and boarding expenses show a gratifying increase. This, certainly, is encouraging, and shows that there is upon the part of the people a growing sentiment of appreciation of the work of the Woman's Board.

The comparative statement in detail is as follows:

Received from tuition and boarding expenses for the year					1892-3,	$13,756.66
"	"	"	"	"	1893-4,	12,640.22
"	"	"	"	"	1894-5,	19,695.39
"	"	"	"	"	1895-6,	23,911.69
"	"	"	"	"	1896-7,	24,030.27
"	"	"	"	"	1897-8,	28,324.39
"	"	"	"	"	1898-9,	30,740.03

A gain over last year of $2,415.64.

It is not inappropriate at this time to call attention again to the fact that the work of the Woman's Board is not pauperizing these exceptional populations, but while helping them to better things is also teaching them to help themselves. The people on the field are also encouraged to strive after self-support, and in a number of important particulars are showing a willingness, and are making an earnest effort, in that direction. In a number of schools assistant teachers are employed entirely at the expense of the people themselves; in other places the people are contributing quite liberally toward the support of their evangelists, missionaries or pastors; while at many points repairs on the buildings and improvement of the property in general are being made without cost to the Woman's Board. These results are an evidence of the value of the work done by the missionaries and teachers. The most notable example of this public spirited interest upon the part of the people on the field has been shown at Muskogee, Indian Territory. Henry Kendall College quarters becoming too straitened, the citizens secured twenty-three acres of land near the town for a campus and donated it to the Woman's Board. These same friends, together with others interested, provided means, in excess of the amount received from the sale of the old property, for the erection of new buildings, which has given a plant worth fully $25,000. For all such manifestations of God's favor upon their work, the Woman's Board feel profoundly grateful. They are also truly thankful to the people who have helped them to carry out their plans for the salvation and training for Christian usefulness of those for whom they labor.

EVANGELISTIC WORK.

During the year ending March 31st, 1898, nineteen ministers, evangelists and laymen were reported as being engaged in preaching exclusively, or in teaching and preaching together, whose salaries were paid, either in whole or in part, by the Woman's Board. There have been added to this list during the year just closed, in Alaska eleven ministers and interpreters; in the Indian Territory one missionary and teacher combined; and among the Mountaineers one missionary, making a general total of thirty-two. This work has been greatly blessed during the year. Because the Mission School work results in the organization of churches and thus makes necessary the shepherding of these feeble flocks, and the financial burdens of the Board being increased just so much, the Woman's Board feel it incumbent upon

them to bear their share of the additional expense connected with their support. One of the missionaries thus supported by the Woman's Board is the first native Alaskan rescued from heathenism by their work, who has had a full college and theological training and been ordained to the work of the gospel ministry, Rev. Edward Marsden, now located at Saxman.

CHURCHES ORGANIZED.

It has been stated previously that the work of the Woman's Board is pioneer, preparatory, foundation work. How very difficult and often almost impossible it is for the ordained minister to find an entrance into the homes, and to preach the Gospel to the people, who have been for generations prejudiced against evangelical religion by their spiritual guides, such as the Mormons and the Mexicans; and those who, because of the ignorance of both themselves and their preachers, have been led into many false and per nicious ways, such as the Mountaineers; and more especially those whose religion has been pure heathen for all time, such as the Alaskans and Indians, is only known and appreciated by those who have had personal experience in it. The whole aim of the School Department of the Board is, to send out consecrated women missionaries, who gather the children into schools, gain their love, and through them get access to the parents, and little by little instruct them in the simple truths of Scripture, thus paving the way for the Sabbath School, the coming of the home missionary and the organization of the church. Out of this quiet, patient, persistent, faithful and wise work of these consecrated women missionaries have grown up 76 Presbyterian Churches, all of which have been provided with places of worship; many of which have comfortable homes for the teachers or manses for the missionaries, and are now provided with the regular means of grace by the Board's missionaries. Three of this number have been added during the year just closed, namely: Buffalo Creek, Kentucky, organized in October, 1898, with fifty members; Marshall, North Carolina, organized November 13th, 1898, with twenty members, and Vardy, Tennessee, organized February 26th, 1899, with twenty-five members. Other churches could be organized if it were possible to give them proper ministerial supervision. These churches constitute, with three exceptions, the Presbytery of Alaska; with four exceptions, the Presbytery of Utah; with three exceptions, the Presbytery of French Broad (Synod of Tennessee); and are in the majority in the entire Synod of New Mexico.

When it is considered that this work is exclusively among the exceptional populations; exceptionally poor in this world's goods; exceptionally difficult of access; and exceptionally superstitious, bigoted and averse to evangelical religion, the record is certainly creditable. No more genuinely mission work is done by the Church, and no more difficult and dangerous missionary operations are being conducted in any land, than this work of the School Department of the Board of Home Missions. Verily, to the poor the gospel is preached; and those exceptional people hear it gladly, and

the spirit of God is working mightily to the overthrowing of hoary superstition, the salvation of souls, and in giving a mighty uplift intellectually, industrially, morally and spiritually to those long enslaved peoples.

PROPERTY STATEMENT.

Since the organization of the Woman's Board, in the prosecution of their work on the various fields occupied by them, they have erected the following number of chapels, school-houses, dormitories, etc.: In Alaska, 32; among the Indians, 100; among the Mexicans, 45; among the Mormons, 59, and among the Mountaineers, 51, a total of 287. These buildings, together with the equipment and the land upon which they stand, are valued at the round sum of $750,000. This property is all used, and is secured to the Presbyterian Church forever, for school and church purposes.

The following missionaries and teachers have been called home during the year just closed:

Mr. and Mrs. V. C. Gambell, and little Margaret, lost at sea on their return trip to St. Lawrence Island, Alaska, May 22d, 1898.

Miss Elizabeth Stewart, teacher Dorland Institute, Hot Srings, North Carolina, died at her home, Indiana, Pennsylvania, Nov. 22d, 1898

Rev. A. M. Penland, missionary and teacher, Beech, North Carolina, died Nov. 26th, 1898.

Mr. Carl Schurz (native), evangelist at Sacaton, Arizona, January 26th, 1899.

Rev. Galen M. Hardy, missionary, died at St.George, Utah, March 20th, 1899.

Frank Judson (native), died at Sitka, Alaska, March 29th, 1899.

"And he said unto me, 'write blessed are the dead that die in the Lord, from henceforth; yea saith the Spirit that they may rest from their labors and their works do follow them.'"

STATISTICAL REPORT OF THE SCHOOL DEPARTMENT.

Population.	Schools.			Sabbath Schools.		Young Peoples' Societies.		Conversions During the Year.
	No. Schools.	No. Teachers.	No. Pupils.	No. Schools.	No. Scholars.	No. Societies.	No. Members.	
Alaskans.....	11	33	634	7	705	3	200	145
Indians.....	18	89	1,418	13	1,205	6	330	125
Mexicans.....	24	50	1,316	20	797	10	167	34
Mormons.....	29	64	1,728	25	1,361	18	272	28
Mountaineers..	36	105	3,085	41	3,373	18	718	368
Foreign Pop...	3	6	230					
Total.....	121	347	8,411	106	7,441	55	1,687	700
Increase	8	18	82					240
Decrease				3	221	1	123	

GEO. F. McAFEE,
Supt. of School Work.

PUBLICATIONS OF

Woman's Board of Home Missions

OF THE PRESBYTERIAN CHURCH.

FOR SALE AT ROOM 720, 156 FIFTH AVENUE, NEW YORK, N. Y.

Or Address Literature Department, Room 720, Box 156 Madison Square Branch, New York, N. Y.

NECESSITIES FOR SOCIETY LEADERS.

(Those not marked with price are free.)

	Cents each	Per 100
Contingent Fund	$0 01	$0 75
General Fund		
General Building and Repair Fund		
Hints and Helps for Local Societies—Postage	01	
Hints and Helps for Juniors	05	
Home Mission Topics for 1899		
Invitation to Missionary Meetings		15
Invitation to Praise Meetings		25
Manual of Prayer	05	
Map Locating Mission Schools	05	
"National" Responsive Reading		25
Report of Sup't of School Work		
Parliamentary Rules	01	75
Responsive Reading "The Added Blessing"		25
Responsive Reading "Humiliation and Prayer"		$0 25
Responsive Reading "Intercession"		25
Responsive Reading "Jehovah Nissi"		25
Responsive Reading "Perils and Promises"		25
Responsive Reading "Praise from Women"		25
Responsive Reading "Praise Service"		25
Technique of Home Missions for Presbyterian Women		
Topics for 1899		
What one Secretary of Literature Did	$0 01	75
Woman's Board of Home Missions (Card)		

CAMPAIGN INFORMATION AGAINST MORMONISM.

	Cents each	Per 100
Are the Mormons Christians?		$0 35
Capitola (Narrative)	$0 02	1 00
Form of a Petition		
From Within One Heart (Narrative)	02	1 50
Historical Sketch of Mormonism	01	50
Methods of Mormon Missionaries	01	75
Mormon Articles of Faith Explained	02	1 50
Questions and Answers on Mormonism by Rev. Wm. R. Campbell	05	4 50
Political Aspects of Mormonism	$0 01	$0 75
Reasons for Expelling B. H. Roberts from Congress		
Roberts Case Raises Question of Mormon Pledges ("Washington Star")	05	
Story of Utah (Narrative)	01	75
Ten Reasons Why Christians Cannot Fellowship the Mormon Church	02	1 10
Utah Sketch (Narrative)	01	75

SPECIALS.

Clipping Book (postage 10c. additional) 25 cts. each | Home Mission Views.....10 cts. each

MONEY RECEPTACLES.

Furnished free, except postage, if funds collected are devoted to work of Woman's Board of Home Missions.

	Per doz.	Per 100
Home Missionary Offering Envelopes—Postage		$0 06
Home Missionary Envelopes (in sets of 12 for monthly offerings, postage on 12 sets, 8 cts.)	Postage,	06
Thank Offering Envelopes	Postage,	$0 06
Self-Denial Envelopes	"	05
Mite Boxes	"	$0 05 35
Wee Mite Chests (for Juniors and Wee Workers)		18

Monthly Missionary Concert Topics, 1899.

January—Our Country.
February—The Indians.
March—The Board of Home Missions.
April—The South and the Freedmen.
May—Woman's Work.
June—The New West and Alaska.
July—Results of the Year.
August—The Foreigners.
September—Forecast and Rally.
October—The Mormons.
November—Romanists and Mexicans in the U. S.
December—The Older States and Mountaineers.

Form of Bequest of Woman's Board of Home Missions.

I give, devise, and bequeath unto "The Board of Home Missions of the Presbyterian Church in the United States of America," incorporated April 19, 1872, by Act of the Legislature of the State of New York, the sum of_____dollars, the same to be applied to the work of the Woman's Board.

A FULL CATALOGUE OF PUBLICATIONS MAY BE OBTAINED UPON APPLICATION.